



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

Baetici sinus (the bay of the Baetis, now the Guadalquivir, in Southern Spain?), he apparently traces in reverse order the journeyings of a Spanish donkey to his northern home.

CORNELIA C. COULTER

VASSAR COLLEGE

NOTE ON PLATO [?] *THEAGES* 124E

ΣΩ. Οὐκοῦν ταύτης ἐπιθυμεῖν σὺ φῆς;

ΘΕ. Ἐοικέν γε ἐξ ὧν ἐγὼ εἶπον.

All editions accessible to me read *ἔοικε* or *ἔοικεν*. The true idiomatic reading should, I think, be *ἔοικά γε*, which expresses the slightly humorous surprised acceptance of the personal application of the argument. Similarly in *Euthydemus* 296C, when Socrates is convicted by the sophist of knowing all things, he replies, *ἔοικα*. In *Gorgias* 519E, when Callicles ironically says, "And you would be incapable of making a long speech," Socrates replies, *ἔοικά γε*. In *Cratylus* 407C, when Hermogenes is asked if he did not mean by Hephaestus τὸν γενναῖον τὸν "φάεος ἱστορα," he playfully accepts the absurd etymology with *ἔοικα*. Compare also *Alcibiades I* 112D, 116D, *φαίνομαι ὥς ἔοικα*, and, though less strictly relevant, *Politicus* 277D, *Apology* 21D, *Laws* 837E, and possibly Aristophanes *Ecclesiazousae* 146.

PAUL SHOREY